Acknowledgments

How I breathe and think about "breathing well" have shifted profoundly between the beginning of fieldwork and the end of writing this book. I am grateful for the privilege of being an apprentice of two living traditions of inquiry, Sufism and anthropology, which inform this book. First and foremost, I thank my Sufi interlocutors in Berlin and connected sites. Without the generosity of their breathing hearts, writing this book would not have been possible. All names of my Sufi interlocutors in this book are pseudonyms except the public figures and a few individuals who insisted on using their real names.

Special gratitude is reserved for my Sufi teachers whom I call Khidr and Murshida Rabeya. It is primarily through them, but also with many other teachers and students, that I have learned to breathe along the lines of transmission, across a millennium of global Sufi presence to trace it in the here and now, in the company of a more contemporary tradition, of anthropology.

I am immensely grateful to those I consider to be my teachers in anthropology. My heartfelt gratitude goes to Hansjörg Dilger, my principal mentor and doctoral thesis supervisor. My apprenticeship with him helped me develop a deeper, critical understanding of the theory, practice, and public role of anthropology. I am grateful to Paul Stoller for his instructions on ethnographic writing and comments on an early draft of chapters 2 and 4. I thank Sjaak van der Geest, Shahaduz Zaman, and Sabina Faiz Rashid for having introduced me to medical anthropology. I am grateful to Annemarie Mol for the walking seminars and brainstorming conversations in Amsterdam, especially for her comments on an early draft of chapter 3. Special thanks to Amira Mittermaier whose Dreams that Matter (2011) has taught me how to bring "Western" and Islamic traditions of inquiry into a productive conversation. Special mention goes to Sa'divya Shaikh, whose Sufi Narratives of Intimacy (2012) transformed my epistemic and everyday relationship with past Sufi figures.



I convey special thanks to my colleagues and friends in the working groups of Public Anthropology and Medical Anthropology of the German Anthropological Association (GAA/DGSKA), Medical Anthropology | Global Health at the Freie Universität Berlin, and Anthropology of Global Inequalities at the University of Bayreuth. Their critical suggestions and collegial care helped shape the key arguments of this book.

I thank my friend and fellow anthropologist Judith Albrecht, who believed in this book from the beginning. Thanks to Omar Kasmani, whose astute comments never failed to inspire me, and for Queer Companions (2022), which challenged me to articulate my commitment to Sufism as an object of ethnographic inquiry. I thank Thomas Stodulka and Dominik Mattes for the fruitful collaboration with the research project "Researchers' Affects." I am grateful to Krzysztof Bierski for practicing the sharpening of ethnographic senses with embodied methods of inquiry. I thank Mustafa Abdalla, Lilas Alloulou, M. Alaedden Halli, Seth Holmes, Gabriela Jaschke, Ian Marius Ibiß, and Johanna Gonçalves Martín for engaging, thinking, and writing together in the aftermath of the so-called refugee crisis in 2015 that changed how I envisioned ethnographic research. Thanks to Samata Biswas, Rosa Cordillera A. Castillo, and Victoria Kumala Sakti for sharing the pains and pleasures of trying to conceive a book out of doctoral research. I am grateful to Koreen Reece and Malini Sur for sharing their insights into publishing the first academic monograph.

I thank all scholars whose works and collegial support have accompanied me in the research and writing of this book. Some remain topically and conceptually close, while others have offered mentoring and intellectual companionship: Gabriele Alex, Helene Basu, Andrea Behrends, Kai Kresse, Gritt Klinkhammer, Claudia Liebelt, Fait Muedini, Birgitt Röttger-Rössler, Katharina Schramm, Sarah Willen, and Fabio Vicini. Special mention goes to two doctoral scholars, Leyya Hoosen and Alaa Attiah Mitwaly, with whom I share my interest in Sufi wayfaring.

I am immensely grateful to Elisabeth Hsu and David Parkin, the editors of the *Epistemologies of Healing* series; Tony Mason, senior editor, Tom Bonnington, associate editor, Keary Hagerty, production editor, and Divjot Kaur, editorial assistant at Berghahn Books; and two anonymous reviewers who have read and commented on

the manuscript. My heartfelt gratitude goes to Janet Dixon Keller for her editorial guidance, and Levi Puig and Protyasha Charza for their editorial assistance. This book owes much to the advice and engagement of these generous editors, reviewers, and assistants.

I am grateful to Gabriela Jaschke for the countless conversations we had during fieldwork and writing and for her extensive comments on several drafts of the manuscript. I thank my long-distance friends across four continents for their affective labor in keeping me company throughout the writing of this book. I am grateful for the transcontinental conversations of care from my birth family, especially my sisters. Heartfelt thanks to my friends in Berlin, whose companionship supported and lightened my postmigrant life. I am deeply grateful to BIWOC*RISING for offering a safe(r) co-working space where I have written the final lines of this book. My heartfelt note of love and thanks to three postmigrant readers of my manuscript, Rida Ansary, Jaya Chakravarti, and Saboura Naqshband, for offering their critical comments on earlier versions.

I thank Bärbel Schiller at the Freie Universität Berlin and Janine Nagat at the University of Bayreuth; without whose administrative support it would have been impossible to write this book in the middle of busy teaching semesters. This book also owes much to my students whose questions and critiques accompanied me during the years I have taught at the Freie Universität Berlin, the University of Bayreuth, and Brac University.

Thanks to the Brac School of Public Health for a study leave that made it possible to conduct fieldwork. Finally, I am grateful to the German Academic Exchange Service (DAAD) for providing financial support for my doctoral research project from 2012 to 2016.

Brief segments from a previously published book chapter (Selim 2015a) were reworked and included in this book. I thank Gritt Klinkhammer and Eva Tolksdorf for permitting me to use these excerpts.